



THE SPECIFIC NATURE OF THE UZBEK PEOPLE

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ABSTRACT

The article deals with the unique nature of Uzbek folk meadows. Also, the article contains important information such as the name of the people who can deliver the olan ceremony, the historical development and traditional nature of the olan.

Key words

olan, olanchi, harfdosh, saying, folklore.

It is known that in the system of folklore traditions created by our ancestors, the Olan genre occupies a special place. Olan songs are widespread among Uzbek clans whose lifestyle consists mainly of nomadic pastoralists and semi-nomadic people. Olan is performed in the same way as lapar between the young men and women of the bride and groom in the ceremony of "bride drop" and "girl transfer". In addition, traditional folk songs such as «Yilboshi sayili», «Qizil gul sayili», «Lola sayili», «Navro'zguli sayili», «Guli surx sayili» are performed.

Olan is an ancient type of song that is widespread among the people who are mainly engaged in livestock farming, and it is performed by girls and boys separately. This feature, i.e., the performance of olalan as part of the wedding ceremony, indicates that the genre is genetically related to the ceremony, and at the same time, it is ancient¹⁰. Olans are performed in a public manner, so in some cases, in addition to the wedding ceremony, they are also performed at parties, public holidays and conversations. Professor B. Sarimsakov, who observed the performance of Olans, writes: "In some cases, Olans can be performed at parties

¹⁰ Alaviya M. O'zbek xalq marosim qo'shiklari. – Toshkent: Fan, 1974. –B.181-195.



held at the bridegroom's house on the night of the bride's wedding. Such songs are said in order to warm up the wedding and raise the mood of the guests¹¹.

This situation mainly occurs in the Uzbek weddings of the Kashkadarya oasis. After the bride is brought to the groom's house, they circle around the bonfire lit in the middle three times, and perform the dance from side to side towards the bride and the groom¹². S. Davlatov shows a small part where another song is performed: "At the end of the holiday, the picture " It irillatar " is performed. The groom gives money to his wife. After the groom is given sarpo, he bows to the groom. At this time, the bride is led to the temple as told by the elders. The word "yor-yor" is always repeated like a radif in the middle or at the end of the verses in these poems:

Bizlar yor-yor aytaylik birday bo'lib, yor-yor,
Tong saharda ochilgan gulday bo'lib, yor-yor,
Davlatningni borida to'y qila ko'r, yor-yor,
Ostonasi tillodan uy qila ko'r, yor-yor.¹³

In our opinion (based on the given examples), the samples of olan performed in the process described by folklorist scientist S. Davlatov are similar to wedding songs with their melody, rhyme pattern and the addition of "yor".

Uzbek folk songs are sometimes performed alone while traveling alone. In such cases, the mental state of the performer is reflected in a monologic spirit:

Tosh boshida o'sadi qalin yalpiz,
Qalin yalpiz ichida qoldim yolg'iz.
Qalin yalpiz ichidan chiqib olsam,
O'lan aytay sen bilan o'zim yolg'iz.

The least common place for performing olans is public gatherings, where they are performed by gossip and popular demand. It was performed mainly for entertainment purposes. In such cases, "naked" phrases were added to the verses of the song, and they were performed to please the people of the party. At public performances, when famous olan singers entered the circle, the gathered crowd begged "Let's hear a mouthful of olan". Then, if the deceased was biased, he performed it with a biased person, otherwise he performed it alone. In such cases, the execution process was short. Good people who can recite Olan ceremony were called "Olanchi", "Akhun", "Chechan" among the people. It is said in one of Olan's texts, "When a man says to say, he says, A man says better than to die." Two people

¹¹ Davlatov S. Qashqadaryo vohasi to'y marosimlari folklori: Filol. fanlari nomz. diss. - Toshkent, 1996. – B.125-130.

¹² Yormatov I. Ohangaron o'zbeklarining etnik xususiyatlari va og'zaki ijodiyoti. – Toshkent: Navro'z, 2013. – B.123.

¹³ Davlatov S. Qashqadaryo vohasi to'y marosimlari folklori: Filol. fanlari nomz. diss. - Toshkent, 1996. – B.125-130.



who argue with each other in a circle - a young man and a girl, and an old man and an old woman - are called "harpdosh".

According to tradition, in the process of reciting the olan, one of the harpies repeats the quatrains used during the performance, recites the text that does not match the previous olan, does not keep harmony between the verses, breaks the weight and rhyme, and adds new words. Inability to give artistic and aesthetic pleasure to the listeners, it was impossible to lower the tempo of the performance. In particular, a pause during the performance caused by one of the comrades being caught or struggling to find an answer had a negative impact on the rhythm of the performance. It was difficult to come up with an answer at such a time, and the executive, seeing that his comrade was lost in thought, immediately took the initiative in order not to "cool down" the circle and continued the conversation with the following texts:

Keraganing ko'zidan qil o'tadi,
Sen bir o'lan aytguncha yil o'tadi.
Ikki og'iz o'lanni aytolmaysan,
Qachongacha senga birov o'rgatadi?

Such a remark caused light laughter among the people in the circle, and in a certain sense embarrassed the soldier who could not find an answer. Because in this way, it was possible for him to continue the performance by saying the olan in response to the next spoken text. It is a tradition to start the Olan performance with bismillah. In this case, "standing loose" means inviting a comrade to speak. Because even in Uzbek folk tales, an epic hero on a journey engages his companion in a conversation and says, "Either I ride you, or you ride me."

Bismillohin degandan do'kon qurdik,
Boshin burib, oyog'in cizga qo'ydik.
Boshin burib, oyog'in cizga qo'ycak,
Oshig'i yo'q, kami yo'q, yayov turdik¹⁴

In Olan, performance and creativity are created at the same time. Performance occurs due to special training, and in addition, through great knowledge and experience, creativity is also created during this performance. Simultaneous performance and creation in Olan is a unique phenomenon that requires promptness and eloquence. During the performance, traditional olan verses are repeated, and new olan quatrains are created at the same time. We can see the confirmation of our opinion in the following link:

O'lanimni o'rga haydadim, qirga haydadim,
Qirilsin deb yarmini cho'lga haydadim.

¹⁴ O'ZR FA O'zbek tili, adabiyoti va folklori instituti Folklor arxivi. Inv.№1698/10. D.1. Namangan viloyatining Pop tumanidagi Kunas qishlog'ida yashovchi Basiya buvi Omonovadan 1975 yil 1 iyunda Z.Husainova yozib olgan.



Bir o'lanim bor edi pishib qolgan,
Teng-to'shimni ko'nglichun endi o'yladim¹⁵.

The Olan genre has gained a special charm in the mountainous regions of Tashkent region, especially in the villages of Ohangaron district, and the «qizlar majlisi», «qiz oqshomi», «qiz uzatar», «lapar kechasi» of the wedding ceremony. udums, as well as New Year-Navroz holiday, people gathered for the tulip festival enjoyed the charm of the songs sung by the Chechen olanchilars - akhuns, who perform the olan ceremony. Young men and women who went out to the fields on the New Year's Day gathered together and said olan, according to tradition, the young men started the olan first. In Obliq village of Ohangaron district, the youngest of the young men:

Bismillosin,
Bismillosin o'lanni kim tinglasin,
Bismillosin o'lanni bizlar aytsak,

Kaptar bo'ylik ana shu qiz tinglasin,- started the olan, one of the young men in the village of Yertash, who was inspired by the magic of words, said:

Hay-hay qizlar, hay qizlar, oyim qizlar,
Shabadaga daryoning suvi muzlar,
Ko'rganimga ko'p oy, yillar bo'libdi.

Let's ask, dear friends? - started with the four in style. In response to this, one of the girls also said:

Jarqo'ton bizning ovul Qo'ytoshida,
Qizlarining o'smasi bordir qoshida,
O'landi uch kun aytsam dam tormayin,
O'tirasiz qimirlamay yonboshimda,

started the speech by performing verses such as Since they are said to start the performance of Olan, such quatrains are called "initial Olans" in our people. If one of the girls was quick to start the fire before the guys, the guys gave her a "reprimand" in artistic terms and said:

Havo bulut bo'lganda qor tashlaydi,
Supohilar otini yalposhlaydi,
Oxirzamon bo'lgani mundan ma'lum,
Yigit turib o'lanni qiz boshlaydi.

If one of the boys or girls can't say four words in response to the curse, that party is considered defeated. If the girl has trouble saying the answer, the funny guys:

¹⁵ Kelinoy qo'shiqlari. O'zbek xalq qo'shiqlari va termalari. To'plab, nashrga tayyorlovchi: O.Sobirov. – Toshkent: Adabiyot va san'at nashriyoti, 1981. – B.139.



Qator-qator havodan g'oz o'tadi,
Sen bir o'lan aytguncha yoz o'tadi,
Qumursqaday belingdan qimchib olsam,
Aka «voy-voy belim» deb noz etadi,- he joked.

In a word, Olan is devoid of any complexity and deep philosophical meanings, it is distinguished by its extreme folkliness and simplicity of language. The folk sincerity, the interpretation of universal ideas that glorify goodness, and the feelings close to the heart at its core have ensured that the songs are sung among our people and honored as one of the masterpieces of intangible cultural heritage.

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